LIBERTY BANNER.

"Proclaim Liberty throughout all the land, unto all the inhabitants thereof."---Leviticus 25 : 10.

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Moral Department.

DISCUSSION IN THE LATE GENERAL RELIGIOUS ANTI-SLAVERY CONVENTION.

The following resolution was under consideration:

Resolved, That active and persevering efforts for the emancipation of the enslaved, is a matter of religious obligation, requisite to consistent christian character, and should be religiously enforced as solemnly binding on the conscience.

REV. STEPHEN THURSTON.

Mr. President;—The question of what immediatities we shall employ to accomplish the work which we have to do, is a question of the work. It is a question on which depends our success, and therefore all other questions are, to some extent, involved in it. And it becomes us to consider well the means which we are to adopt for accomplishing our end.

And I will here say, Sir, that we are not to depend on denunciation, or vituperative language. It is a kind of warfare that is preeminently injurious to our cause. I know that people of slavery are very sensitive touching all the subject of slavery, and that feeling sensitive, in which the feelings are strongly excited. And although this may excuse much of the harsh language which has been used, yet still this fact ought to put us on our guard against this error. We ought always to remember that this is an excitable question, and therefore be careful to keep well the balance of our minds. The course of which I speak is eminently fitted to excite opposition. If a man meets me, and at once calls me a knave, or a fool, he makes an opposition in me immediately. He puts me on the defence, and I begin with. And my mind would be in a bad state to appreciate his counsels, or to understand his arguments. But if he would come to me in the kind spirit of brotherly love, tell me he thinks I am in a grievous error, and invite me candidly to talk over the subject with him, I should hear him, and probably be convinced of my error, and converted to which there was not a side thrust—a stab at the Pope. And so a few years ago, when our eyes were opened, and Intemperance was seen to have reared its hydra head in our midst, few sermons were preached by faithful ministers, in which the monster did not receive a blow. This practice may in some instances have been carried too far, but as a general principle, it was right, and necessary. Sir, such monsters as Slavery, and Popery, and Intemperance, die hard. They must be encountered on every side, and a thousand javelins driven home hard and strong, before they will fall. There is no satisfying those who will do nothing but grumble—grumble, and it is fruitless to attempt it. The root of the difficulty is not in the hard language, or impertinency of abolitionists—not in the manner, but in the *matter*—in the *thing itself*;—and press them, and you will find it out. And in view of the great evils of slavery in our land, in view of the fearful moral ruin which it is working, in view of our guilt, as a nation, in supporting it, and strengthening it, I have on fears that ministers will preach against it too often, or too strongly. Sir, it is no small thing to degrade an immortal spirit,—a spirit for the happiness of which, as Stewart says, it was necessary for God to fit up two worlds—the earth, and the sun. If there were but one man on this globe, these vast structures of two worlds were prepared in all their architectural grandeur and fitness, for his accommodation. Such is the dignity, the worth of an immortal spirit. And yet slavery takes it, and degrades it, and tramples it under foot.—Oh, Sir, it is a great crime, the extent and dimensions of which, nothing less than Omniscience can comprehend. And when we remember that we, as a nation, are crushing three millions of such spirits in the dust, there is little danger that our voices of warning will be raised too often, or too loud.

MR. WILLEY.

Mr. President;—The subject presented in that resolution is of the highest practical importance, and I am glad it has come up in this convention. If there is any religious obligation resting upon christian consistency, with respect to slaves of our country, it is time to find out what it is, to urge it, and to discharge it. If that resolution is true, it involves fearful responsibilities; and I hope it will not be adopted without fully comprehending its import. It asserts that sincere, active, persevering anti-slavery, is an element of true religion, solemnly binding on the conscience.—Sir, if that is true, with respect to American christians, then the gospel has not been—is not—understood, or faithfully preached.—This is a serious matter in itself, and may yet be terrible in its consequences. Those who have preceded me have given this subject a particular application to slaveholders. I do not regret it, though it is equally appropriate to all christians. Abolitionists have urged the principle of the resolution for many years, but they have been most firmly resisted. The ministry and church generally have generally repelled it, denying that they were *religiously bound* to make zealous anti-slavery efforts a part of their religion;—or that the want of this was a defect in christian character, and positively offensive to God. At least this matter has been regarded as purely optional, and not at all demanded as essential to christian consistency. But if the resolution is true, all this has been wrong—fearfully, criminally wrong, and no wonder the anger of God has waxed hot against his people while the cries of the oppressed have ascended to his ear against them. If it is true, both the ministry and the churches have something to do, and that speedily. It must no longer be their object most *conveniently to get rid* of the question, but with deep confession and repentance for the past, they must now with earnestness seek to know how, in all their various activities, they can do *most* for the liberation of the enslaved. Sir, this spectable convention, embracing so many of ministers and intelligent christians, is prepared to adopt that resolution and carry it out in good faith, I shall greatly rejoice; but if it is not ready for that, let it not stay longer.

Mr. President, I is said Abolitionists are impertinent;—that they introduce their cause at wrong times and places, and wish ministers to make it a 'hobby.'" Sir, I am acquainted with the abolitionists of Maine—I know them in this place, and I know that to be a mistake. They ask nothing unreasonable. Let this resolution be carried out honestly and in good faith, and ninety-nine in a hundred of the Abolitionists will say, with all their hearts, Sir, we ask nothing more. I ask no satisfy; I ask no more. I will dictate to no man *how* he shall do, but *do* he must. Let him sincerely engage in the work of emancipation in his *own work*—as bound with the slaves—and *his own work*—as bound with his measures, and his own opinions. But if opposers to this duty, and even slaveholders themselves, can sit comfortably under a man's preaching, there is a fault somewhere else than with Abolitionists.

I will not say that the subject is never introduced at a wrong time; but, Sir, that is not the difficulty. There is another trouble back of that. I want to know when the right time is. Tell us the time, and place, where time is. It is pertinent. It is out of place in the prayer meeting, the conference, the monthly concert, the church meeting, the larger associations of religious bodies. These are not the times and places. I ask again, *when is the right time?* I have tried for years to find it, but cannot.

REV. E. THURSTON.

In the Anti-Slavery Concert.

MR. WILLEY.

Yes, Mr. President, that single word reveals the difficulty. You Abolitionists may go by yourselves when you please—do what you please—but keep out of our way. You trouble us with your notions, and we will not complain. I said the difficulty was not one *of time*. It is not that we assert an undue comparative importance on this subject, but that it is really denied all *substantial moral obligation*. Should some individual be found too importunate in this matter, *perhaps* the cause may lie back in the cold indifference or hostility of those from whom he had fondly hoped better things, proceeding from a heart of keen sensibility its half suppressed sighs.—The most practicable way to correct the faults of Abolitionists, is for others to leave off "denunciation," "cease up manfully to the line of duty, and show by example a more effective way. They have faults enough, but none so great as the fault of *doing nothing*.—I assert that the cause in this State is not chargeable with such errors as will justify any one for refusing to co-operate with it, and none who are in other respects ready to act will offer such an objection. In Massachusetts there have been excesses; but who pauses the less reverently at the grave of Channing because in the midst of them he stood up nobly for "God and the right?" It is not so much how *often* a minister introduces the subject, as *what* he says, and how his conduct interprets it to the hearts and consciences of his people. Let them see that it is one object of his ministry to enlist them, zealously and in every lawful way against slavery, as he does in behalf of missions, as a part of the religion which he preaches, and he will not be complained of by Abolitionists for selecting his own time and way, nor will he be obliged often to define his position.

Sir, this subject shows the cause of that irritation, chafing, and trouble to which is found in many of the churches. This anti-slavery element, in various forms, is demanding a recognition *as an attribute of religion*, and of consistent christian character. It is the voice of three millions of poor people of the land, appealing to the church of Christ for relief. It is the voice of God—the "Avenger of the Oppressed," to his people. That voice cannot be silenced, nor can the churches have peace till it is heard. You may resist this principle—you may seek to crush it—you may seek to shut it up in the anti-slavery concert, or to destroy its friends, but it will be in vain. It is fighting against God, and there can be no peace to the wicked. Never can slavery be peacefully established until the *conscience*—the *religious sentiment* of the country is enlisted in that object.

I rejoice that this subject is undergoing a thorough investigation. If the resolution is adopted I hope it will be done understandingly, and carried into practice with christian integrity. Let the entire christian community take this position towards slavery, with deep commiseration for its victims, and relief would soon come to the oppressed.

(Here the course of remark became more general, having reference to the progress of the cause, and the diversified means necessary to give it success. The resolution was afterwards adopted by a rising vote unanimously.—*Reporter.*)

MR. LEAVITT.

Mr. President;—There is an old adage, that, where there is a will, there is a way.—And I have no doubt that when the churches of our country, *really* start to do something for the abolition of slavery, they will easily find a way to do it. The great trouble, I fear, is that they have no will to do it. The church never has been troubled about a way to do anything while they have undertaken it in earnest. Their labor in the cause of missions, and other causes, clearly show this. And when they shall as earnestly desire the liberation of the slaves, I have no fears but that they will find out a way.

It is true our labors ought to be well directed to the object we have in view. And in looking forward at the obstacles before us, yet unremoved, it sometimes seems to me that we can have made no progress for the last ten years in which I have labored in this cause. But, Sir, when I look back upon the rugged pathway over which we have travelled, and see the obstacles already overcome, then indeed I can see that there has been progress. This often brings to my mind the Connecticut Turnpike, over which I used to travel in my College days. This road was made exactly straight, as it was the custom when it was made, and of course it went over many hills. About half way from home to New Haven was the old Cheshire meeting-house, and near it was a good tavern, where I used to stop to bait my horse, and get dinner. Now when I was upon the top of some of these hills, I used to come in sight of Cheshire meeting-house, when it was many miles before me. But it would look as if it was very near. And as my horse was tired, and I was hungry, I would rejoice that it was so near. But, Sir, after going forward a long distance, and descending the hill, I could not see Cheshire meeting-house at all. By and by I would come in sight of it again, after having rode miles, and it would seem as if I had gone very far, but I first saw it. If I looked forward, I could not see that I had made any progress. But when I looked back at the high hills over which I had climbed, I could then see that I was indeed much nearer. So, Sir, in this anti-Slavery enterprise, if new obstacles keep coming up before us, and we are inclined to be discouraged, let us look back at the ground already passed over, and we shall receive new strength for the future.

I have seen some things that incorrected in the letters of Dr. Pond which are being published in the Puritan. And though he has as yet only told us how slavery is *not* to be abolished, his letters contain some testimony which, coming from the source it does, is of considerable importance.

1. Sir, I agree with Dr. Pond, that slavery is not to be abolished by insurrection and war. And yet slavery already has been abolished in one of the West India Islands, and in the British West Indies. And I have never met a statesman, or politician, who did not say that he expected slavery in our land, if ever abolished, to be abolished by insurrection and war. No other way for it to be done could be seen. But we expect it to be abolished peaceably. We expect to do it by law. And Sir, the Abolitionists are now all that save the slaveholders fireside from scenes of blood and carnage. Let the hope which the slaves have, of deliverance from *our* hands, be destroyed, and the notes of insurrection would be heard before the setting of another sun.

2. I also agree with Dr. Pond, that slavery is not to be destroyed by force of public opinion at the North. I once had an exalted idea of the force of public opinion. But I have seen good reason to change my mind. For even if public opinion at the North was right, it cannot reach the object. A perverted Priesthood has placed before the car of slavery a kind of bulwark of *spiritual cotton*, so that public opinion cannot act upon it. It can therefore never destroy it.

3. I also agree with him that an instance has never been known in which the holders of usurped power have given it up through the influence of mere moral suasion. Some instances have been known it is true, like those of Birney, and Breckenridge, and Cassius M. Clay. But Sir, these instances are always rare. It is therefore absurd to suppose that slaveholders will ever voluntarily give up their slaves. They never will do it, until compelled by law.

4. Dr. Pond says that slavery is not to be removed by colonization. Bless the Lord for this testimony from Dr. Pond! The time has been, when he thought otherwise.

5. He also says it is not to be done by denunciation. Now on this point I have a bone to pick with Dr. Pond. This assertion is a mere truism. It did not require a D. D. to say it, to know it. A boy just learning to spell baker, might have said it, and comprehended the full force of it, just as well as Dr. Pond.

Sir, I will not impute any wrong motives to Dr. Pond in this. But he must have known that the effect of it would be, to give his influence to the feeling, that Abolitionists, as a class, do think that slavery can be abolished by denunciation. Sir, they never have thought so. This is a mere cold-blooded insinuation. It has been said that we have practiced on this principle. I seriously, and solemnly deny it. The cause has not been *characterized* by such language. It is false.

But Sir, much has been not practiced it, they have *suffered it*. There is no class of people in our country who have had to bear so much of calumny, and abuse. Nothing has been left untried by our enemies, which would destroy our character, and our influence. The Press, both secular, and religious, has often been made the vehicle of falsehood against us. Sir, I should not dare trust myself to speak of what I have suffered, as a minister of the Gospel, as a husband, as a father, of the bitter wrongs which I have endured, on account of my connection with the Anti-slavery cause. And my case has not been a solitary one. All who have dared to speak out against the great sin which upon American people have hugged to their bosoms, have shared one common fate.

6. I also fully agree with Dr. Pond, that slavery will never be abolished *by political action alone*. We have been accused, of believing thus. It has been said that we have repudiated *moral action*. But this is false.—We have never expected to remove slavery without moral action. How, except by moral action, can public action be sustained? How can we get votes, except by appealing to the hearts and consciences of men who have been whigs or democrats? And where shall we find hearts and consciences that can be moved by our appeals, except where moral action has made them?

Sir, the greatness of the object which we have in view, is not half appreciated by any of us. Had the God of our fathers no design in sending the Pilgrims across the ocean in this wilderness? We cannot fathom the counsels of the Most High. But Sir, the good, and the great of all ages, and of all times, have sighed for a better state of existence on this earth. They have sighed for an end upon the sufferings, the miseries, the inequalities of the human family,—the fraud, deceit, and treachery which are found in society,—the oppression which the strong have exercised over the weak, and they have sighed for a land of equal laws and happy men. This has been the world's hope, but it is yet to be realized. And who can tell but that in our land, and by us, these longings are to be fulfilled?—But this can never be, till slavery is driven from our shores. And if these hopes are to be realized by us, it is our work to remove the dark plague spot of slavery from our land. It may take us ten years. It may take us forty years. But who can say that the time would not be well spent? The great problem of freedom is being worked out by us. We have undertaken to demonstrate to the world the feasibility of human equality. It we fail, the chains of tyrants the earth round, will be riveted stronger than ever. And the world's hope will be extinguished forever. But if we succeed, the thrones of despots will be shaken, oppressors will be driven from their places of power, and peace and righteousness will begin their reign. Sir, I believe that the peaceful abolition of slavery in this country, would be a greater moral event, than any that has taken place since the stone was rolled back that confined the Savior of the world.

Spirit of Western Presbyterians.

The spirit with which the New Scool Presbyterians of the West have taken hold of the question of Slavery forms a striking contrast with the course of their opposite in the East. Three synods of the New school church have done their profession great honor by the worthy frankness of their dealings. The points presented for their action were met directly, without shuffling, without any of the special pleading, hair-splitting sophistry, and adroit evasion, not to say double-dealing which have so dishonored many of their bodies at the East.

The *Synod of Ohio* embracing the churches in the central part of that State, after full discussion, passed the resolution, by a vote of nearly two to one, requesting the General Assembly, to take the requisite steps for removing the article in their Book of Discipline, which, in the confession of faith, which names *Slaveholding* among the specific violations of the eighth Commandment. Also, in their report on the state of religion among them, the following paragraph was adopted, without a single dissenting voice from any one, recognizing the increase of anti-slavery feeling in the churches among the cheering signs of moral improvement, calling for devout gratitude to God.

"Anti Slavery feeling has in some portions of the Synod much increased; while in none has the cause of the Slave been forgotten, or the desire and effort for their deliverance been diminished. The Synod pray that the day may not be hastened when, at least in "the body of Christ," there shall no longer be the distinction of "bond and free" but all shall be one in Christ Jesus."

In the *Synod of Indiana*, the subject of slavery occasioned the most interesting portion of the business transacted. The Synod *unanimously* adopted a resolution, calling on the General Assembly to send down to the presbyteries a proposal to restore the word *slaveholding* to its original place, next after *manstealing* in the Larger Catechism, among the sins enumerated as breaches of the 8.h commandment. They also resolved to have a sermon on slavery at their next meeting and appointed the Rev. Samuel Sneed, formerly of Kentucky, and a thorough abolitionist, to preach on the subject. They disapproved of the conduct of missionaries who form churches composed in part of slaveholders—a loud response from the West to the American Board. They voted not to admit slaveholders to the communion, or to their pulpits.—The only point on which they flinched was in answering the question, "Ought institutions of learning to be patronized that close their doors against a colored man on account of his color?" The Rev. J. Cable, in a letter to the Watchman of the Valley, says:

"The committee that reported on this, answered the question promptly in the negative. But in the course of the discussion, it was feared by some that the impression would be made upon the public mind that the Wabash College, an institution especially patronized by this Synod, was guilty of this exclusive course, the individual who brought in this memorial was induced to withdraw the last question. The Synod, however, as far as they expressed their opinions, were unanimous in condemning such exclusive conduct in any institution."

The circumstance that the Wabash College is thus behind the ministers and churches among which it is planted, is doubtless to be explained by the fact that the faculty are mostly eastern clergymen, the college was endowed chiefly with eastern funds, and especially that it is one of the five institutions patronized by the society formed at the East, for Western colleges—and is therefore involved in the temporizing expediency which so extensively dis-graces eastern theology in all denominations. We hope the churches in Indiana will throw off all shackles, and not sell their birthright of Western independence for a scanty mess of Eastern pottage.

The *Synod of Cincinnati* unanimously adopted the resolution in regard to slaveholding as a breach of the 8th commandment, with the exception of a solitary no, from the Rev. W. Graham, who was immediately afterwards convicted of heresy by the Synod, for preaching the doctrine:

The vote of suspension was passed, 28 to 6, *the nays all ministers*. F. Y. Vail, T. A. Mills, D. H. Allen, D. Tenney, B. Grayes and D. Rice. This is practical and decisive action, but the most unequivocal manifestation of the Western spirit is in the resolution concerning the American Board.

From the New England Puritan.

Slavery---Apostolic Example.

BY DR. POND.

In general, we are to follow the example of the Apostles, so far as their circumstances and our's are alike. But since there is a manifest diversity of circumstances, we are not bound implicitly to follow them. We are to study, in such cases, not so much what the Apostles did, as what they probably would have done if situated like ourselves. Now, in comparing our circumstances with those of the Apostles so far as we severally stand related to slavery, there appears at once to be some diversity. Our's is peculiarly a Christian nation; the Roman empire in the days of the Apostles, was not Christian. The Christians of this land, (or those who call themselves such) frame their own laws. The Christians of the Apostolic age had no concern whatever in framing their own laws, and could only submit to such as were imposed by their civil masters. The Gospel has long been preached in this land—long enough for its principles to have operated, and produced a more or less practical results of them to be realized. But in the Roman empire, in the days of the Apostles, the Gospel was comparatively a new thing. It had been preached but a few years, and preached to those who scarcely knew how to appreciate human rights—who had been used to every kind of oppression—and who, all their lives had been involved in the darkness of heathenism. In these circumstances, nothing remained to the Apostles but to pursue the course they did. They found slavery entrenched in laws, while neither they nor their converts were in a situation to perceive, at once, the necessity of a change.—The principles of the Gospel had been but recently added to them. They had received new views of religious truth, and their souls were animated with new prospects and hopes, but the full bearing of the Gospel upon their social and civil relations, they were not yet in a condition to understand. Under these circumstances, I see not how the Apostles could have done otherwise than they did. They tolerated and regulated slavery for the time, leaving it to the great principles of the Gospel, which they earnestly enforced, to work its overthrow.

But because the Apostles were constrained to this course, in their peculiar circumstances, it does not follow that they would have done the same in ours. Nor to my own mind is it at all likely that they would have done the same. It cannot be pleaded in excuse for slavery in this nation, that it is established by law; for it is a Christian people here who make the laws and have power to unmake them. Nor can it be pleaded in excuse for us, that the Gospel is to us a novelty; that its free, benevolent principles have not had time to operate; and that we have been so long accustomed to oppression, as not to be in a to a situation to appreciate human rights.—For the Gospel has been preached to us and to our fathers, generation after generation, for hundreds of years. It is now high time that its good results should be manifest. And besides, we profess to understand all about human rights; to be an example of their full exercise and enjoyment; yea, more, to be their expounders and advocates.

I do not see much reason or excuse, therefore, for the longer toleration of slavery in the churches of this land; and *no excuse at all* derived from the example of the inspired Apostles. Their measures were taken in *other circumstances*, and furnish no excuse for resort to similar measures in our circumstances. It is high time that slavery in this Christian land was abolished.

It is high time that our churches had washed their hands of it, thoroughly and forever. It is our crime and shame that this thing has not been done long ago. It devolves on us to set about the doing of it, with the least possible delay.

I do not say that every slaveholder should be at once excluded from the American churches; I do not say that no slaveholder under any circumstances, should be again admitted; but I do say, that our churches must no longer sleep over this frightful subject.—They must no longer bolster themselves up in iniquity, under the claimed sanction of the Bible, and by an appeal to apostolic example and authority. Let them set themselves, in earnest, to put a stop to the spreading evil, by which they have been so long corrupted. Let them labor diligently and, perseveringly (so as to convince the world that they are sincerely in the work) to purge themselves of it without delay.

Political Department.

Who first Opposed the Annexation of Texas?

The Cincinnati Atlas says:—

"The first alarm cry, to our knowledge, against this plot of the slaveholders, was raised by that indomitable *Whig*, John Quincy Adams. A cry which has been repeated, and *echoed*, and *acted upon* by the Whigs in every part of the Union."

John Quincy Adams, though very properly known as the great, unflinching opponent and exposer of the Texas plot, was not the first to oppose annexation, to raise the alarm cry, and expose the intrigues used by the managers of the scheme. BENJAMIN LUNDY was more intimately acquainted with this business, than any other man in the country, the plotters themselves only excepted. He had done more to frustrate their plans, unravelling, as his, and all other efforts have been.—He was familiar with the motives which actuated the first emigrants to Texas, when they were receiving and accepting of liberal proposals of Mexico for settling the then uncultivated wastes of Texas, and was intimately acquainted with the most influential emigrants, and conversed freely with them in reference to their plans. He was the first who was the robbery of Mexico of that territory, and its ultimate annexation to this country.—He watched their proceeding from that day forward. Just before the breaking out of the rebellion, he went to the City of Mexico, himself soliciting a grant of land from Mexico, for the purpose of establishing a colony of colored persons, to demonstrate in close contact, the inference that free labor is cheaper and more productive than slave labor, and was well acquainted with all the real and supposed grievances of the new settlers in Texas. The facts that slavery had been abolished throughout the Mexican territory, and that the Texans had resisted this emancipation act, and had made provision for re-creating slavery in their temporary government, were kept carefully out of sight in the U. States, while they were receiving liberal of our money and sympathy, as noble defenders of the cause of liberty; and when Mr. Lundy returned, after several years' severe toil and suffering in travelling on foot and alone through Texas and Mexico, he was the first to see these matters right, and unveil Texas patriotism, which he did in a series of articles in the Philadelphia United States Gazette.—These articles were immediately followed by a pamphlet, published in Texas, by Lundy, and the publication of the National Inquirer, a weekly newspaper, started for the avowed purpose of exposing the intrigues and impositions practiced by the land jobbers and slaveholders, in their efforts to revolutionize Texas.

This was during the session of Congress in which John Quincy Adams made his great speech against the intrigue. Mr. Adams had alluded to this subject previously in one of his speeches, in which he seemed to have some facts to fill up the history completely, and was laboring in the dark in reference to some important points. Mr. Lundy observed this, and immediately wrote him, politely intimating that he could give him the information that would be of service in the investigations of the subject. Mr. Adams promptly acknowledged that he was not in possession of all the facts which would enable him to put together the great movements of the conspirators which he was confident existed, and would be glad of any information which Mr. Lundy might furnish him. Important Mexican documents in Spanish were unofficially sent him, and a series of transactions, which with other matter furnished by Mr. Lundy and forwarded, enabled Mr. Adams to complete the chain of evidence which he wished. Then appeared his great speech in Congress, in which he seized the ground taken by the systematic efforts to resist the annexation of Texas. So interested were they in the developments, that members of Congress left their seats and gathered around him while he was making his speech. Mr. Adams publicly acknowledged the important service which was rendered by Mr. Lundy, and said that if it had not been for that one man, Texas would have been annexed long ago. If he had been the first, and if there had been fighting in the first rank against this mammoth scheme of national ruin, and who could tell but that his labors and influence might not have saved our country?—*Chicago News.*

Who Annexed Texas?

In 1837, Mr. Van Buren rejected the application of Texas for admission to the Union. The Whigs in 1840, put down Van Buren and put in Harrison *and Tyler*, and made Webster, Upshur, and Calhoun successively Secretaries of State. In 1844, Van Buren wrote a letter stating that his views of annexation were substantially the same that they were in 1837, and that he was still opposed to annexation, for his own party rejected him and elected Polk, who carried out the movement which the Whigs, Upshur and Calhoun had begun, and thus secured the annexation of Texas. Had Van Buren not been defeated by the Whigs in 1840, or neither Tyler, Webster, Upshur nor Calhoun been put in place by the Whigs, and had any other man than Clay, been the candidate for the Whigs, Texas would not have been annexed in 1845. Who annexed Texas?*

*NOTE. Tyler was chosen by the Whigs, knowing what he was, and because he was what he was they have no right to exonerate themselves of full responsibility for him.

Webster's letter to Bocanegra went fully into a defence of Whigs, and had been done in favor of Texas up to 1842, and for this the Whigs are responsible.

Upshur was always known to be in favor of annexation, because it would create a market for his slaves, and the Whig Senate made him Secretary of State, which rejected Spencer, Cushing and Henshaw, and the Whigs are fully responsible for him.

Calhoun was made Secretary of State by acclamation of the Whig Senate, the Whigs being strongly in the majority—when it was apparent that he came from his retirement specially for this purpose of completing this work of annexation. For him therefore, the Whigs are responsible.

The Senate was Whig when the bill for annexation was passed; and although only two Whigs voted for the entire bill, yet the section under which the business is carried on, was introduced by a prominent Whig, as acknowledged leader, Foster of Tennessee, and would probably have been supported by nearly all the Southern Whigs—*if it had been necessary.*

The Democrats were dragooned by the slaveholders, in May, 1844, to make annexation a party matter. Van Buren was therefore rejected, and the claim to the glory (?) of the achievement, because they clinched what the Whigs had secured.

Correspondence.

For the Liberty Standard.

For the Liberty Standard,

BRO. WILLEY:—I have noticed with some anxiety the manner in hand between you and the Reading Room Association. I did not believe that the feeling, indicated in the Committee's letter to you, was universal or even very extensive in the Seminary. From the first, I had suspected it was in some way the result of management on the part of a few.

A few days since I met with one of the members of the Association, and inquired of him in respect to the facts in the case. He did not profess to know very accurately all the particulars, though present, and voting with the Association at the time. I will give the substance of his answer, as nearly as I can remember. It seems that the Association found themselves in debt and deemed it best to retrench expenses by discontinuing some of their periodicals, and the question was which could best be spared; and the Standard and Emancipator were among the number mentioned by some,—and a vote was taken to discontinue—and a committee appointed by the chair, directed to carry the vote into effect.

I infer from his account, that the measure was carried without much thought or consideration on the part of the majority present, merely as a *pecuniary* measure which was deemed necessary in view of the state of the funds of the Association. Whether there was any premeditated design and management on the part of a few or not, I do not know. My informant stated that, though he was present and voted in the affirmative, yet very soon, on consideration, he regretted that they had made such a selection for discontinuance. But this, I suppose, is true. The Committee were authorized by a vote of the Association to discontinue the Standard—but they were *not* authorized to give as a reason for the measure, its "unchristian positions, &c." They poisoned the arrow on their own responsibility. They took the not exactly "Christian position" of using, without authority, the name of the Association to give weight to their own private opinion—an opinion which even if true, and was held by the Association, universally, as individuals, they had no authority to express in such connection.

Such, Mr. Editor, I suppose to be essentially the facts in the case. The Emancipator, I believe, has been recorded. I thought it might be well to have these facts known, that Abolitionists might not receive wrong impressions of the Seminary. Whether the Committee will respond to your call, and that of "A Member of the Class of 1837," for the proofs of your "unchristian position," remains to be seen. If they should do so I would suggest that in connexion they would furnish some proof of the strict Christian propriety of their giving in behalf of the Association in such circumstances that reason for discontinuance.

But probably they will not attempt the proof of either. It is not so easy after all to put the finger on your unchristian positions. You know I have found not a little fault with you in times past, and I well remember that when you have kindly requested me to point out the specific wrong doing on your part, so that you might see and avoid the like in future, I did not succeed, to my mind. I suppose they are in a similar predicament. I think it not likely they were in the habit of reading the Standard, but only echoed the sentiments of certain religious papers which I will not name, and perhaps the Age and Kennebec Journal, Bangor Whig, and Democrat, all of which I suppose are taken, and with whose "christian positions" it may be inferred they harmonize. It is no uncommon thing to find those who seldom look into the Standard, who can get very positive that Mr. Willey is "anti-church" and very nearly or quite a "comeouter."

As you have not unfrequently asked me to point out your errors, let me say that I rather rejected the advice you gave to Abolitionists about going to some other Seminary, unless you had more proof than I think you had, that the faculty and members of the Seminary generally sympathized with the spirit of that letter. Yet notwithstanding that little speech men of the Committee's 'position,' I doubt not Abolitionists and their papers will be heard with as much respect at Bangor as elsewhere; but if not, I wish Abolitionists would go there in sufficient numbers to make themselves respected. A PASTOR.

Our correspondent, probably, had not seen our explanation of that advice in our last paper. We meant to make them repudiate their own alleged *reasons*, and succeeded, thereby benefiting the Seminary much more than if any body else had done it.—[ED.]

For the Liberty Standard.

MR. WILLEY:—Please keep us informed how you proceed with regard to your Liberty Association. I would say that I think it would be very advantageous to expend part of the money to support some good warm hearted agent. I shall send my dollar soon. In the town where I live there is only occasionally an anti-slavery man to be found; and most of them have become rather indifferent. Why so much of the spirit of slavery exists among us I attribute to the following causes, viz: 1st. We have been habituated to bad religious instruction. Preachers have been destitute of good sentiments or else were afraid to utter them. 2d. We have been taught to think that either the Democratic or Whig parties was the only right one, and that others and all others were morally and politically bad. Consequently we have regarded the publications of our favorite party true, and all others false thereby rendering it the most feasible thing imaginable for corrupt politicians to impose upon us and lead us to regard error as truth. 3d. The fear of man is so prevalent that those who posses good sentiments hardly dare utter them. I doubt not but that good anti-slavery speakers might do much to remove these obstacles and to facilitate in progress of truth.

Yours truly,

Jan'y 19, 1846. NOSNA.

GOOD NEWS.—A gentleman in Somerset County writes:

We have been talking about our County meeting, and shall put it off until about the first of March. A better time is apparent,—our friends have more confidence, and our enemies are more disheartened. The meeting at Hallowell inspirat our friends, and dismayed our enemies. We have only to discuss the great question of slavery in the spirit of Christianity, "humbly calm and firmly bold," to win over to the cause all who seek the good of their race.

N. B. A leading Whig wanted one of the Standards the other day, to see the proceedings of the Hallowell Convention, and asked the Postmaster of our village if there were any who did not call for their paper—he said not one! That could not be said truly of any other list.

TEMPERANCE IN THE PRUSSIAN ARMY.—The Minister of War has addressed a circular to all Generals holding command, stating that the King, in order to promote sobriety, has ordered that every soldier in cantonment, in camp, in bivouac, who may be willing to give up his allowance of brandy shall receive the value in money.

For the Liberty Standard.

BANGOR THEO. SEM'Y, Jan'y 26th, 1846.

EDITOR LIBERTY STANDARD:—Will you please correct *all* the statements in regard to myself, in the Standard of Jan'y 22d, as follows:—

1st. I have never been in a slave state, or within one hundred miles of the borders of a slave state. (1.)

2d. I have never resided as teacher in a family, who own, or have ever owned a *single slave*—or in any whose opinions and feelings are not decidedly opposed to the system of slavery. (2.)

3d. I have never received from any views, or any zeal, I have ever professed on the subject of anti-slavery; and so far from "apologizing for slaveholders," have always expressed on every proper occasion a deep and sincere abhorrence of the unrighteous system. (3.)

4th. I had nothing whatever to do with the article of "A. C." in the Christian Mirror, of Jan'y 9th, and have no knowledge whatever of any other article which may have been written on the subject of Reading Room or Seminary, on the contrary have advised that any public notice of the charges in your paper is entirely unnecessary. (4.)

Would it not be well, Brother Willey, before you publish to the minister of the gospel before the public by a personal attack, to take a little pains to ascertain the truth of your charges, and save him the trouble of a public denial. (5.) FRANCIS D. LADD.

1. We had our information from a former classmate of his, who is now a worthy minister. He probably understood him to have gone nearer a slave state than he did.

2. We said, in a family *connected* with slaves, by intimate family relation, and that is not denied. Three-fourths of the slaveholders are opposed to the "*system of slavery*"—at least they will say so.

3. We have our information from those who know whereof they affirm. A man is not always the best judge in his own case.

4. We simply expressed our belief, and gave the reason for it.—Perhaps more *inconvenient* than "unnecessary." The cool impudence of that sentence will not help his case.

5. A little too late, friend, to beg for sympathy, even under the phrase—"an humble minister of the gospel." Our representations, as to matters of fact, are essentially true, and when you call for it, perhaps the proof may be presented. It it is important to ascertain the "truth" respecting "charges" *before* they are made, it is exceedingly incumbent to look it up *afterwards*. It is about as troublesome to *editors* to correct false statements, as it is to *ministers*. You and your associates will not escape the responsibility which your implied charge of wickedness against us has thrown upon you, by any assumption of dignity on your part. *Specify* and prove your accusation. ED.

For the Liberty Standard.

OBITUARIES.

Died, in Vassalboro', Jan. 14th, 1846, Abigail, wife of Oliver A. Webber, Esq., mid daughter of the late Isaac Hawes, aged 45, leaving her husband and ten children to deplore her loss.

Mrs. Webber became interested in the subject of religion in the fall of 1831, and in 1834 united with the Congregational Church, in Vassalboro', under the Pastoral care of the Rev. Thomas Adams. Until the day of her death, she never wavered nor faltered in the holy cause in which she had engaged, and on which her heart was placed; her path was onward and upward, ever relying on the Redeemer for strength to do his will.

Though she lived several miles from the place of worship of her church, she was seldom absent from its Conference, unless detained by sickness. She became early interested in the Sabbath School and Temperance cause, also the cause of the slave. She once expressed, to the writer, that she did not wish to hear a public prayer offered unless the slave was remembered.

At one time while confined to her bed she wished a female friend to be door the opened into an adjoining room, where a political aspirant was speaking against the cause of Abolition to her husband—as that cause was very near her heart. During the first part of her sickness, she had some doubts and fears, but as her outward man decayed, her inward man was renewed day by day. Those doubts and fears could not destroy her confidence in her Redeemer, and she could say with holy Job, though he slay me, yet will I trust in him. Her disease being Pulmonary Consumption, caused her in the last part of her sickness to be very much distressed for breath, as she was so weak that she could not cough. At such times, when after great struggling for breath, she would exclaim, "Bless the Lord O my soul. Praised Jesus may I come now! must I stay longer? O suffer me to come home. The Lord knows when the best time is," and other ejaculations, too numerous to mention. Though she thus frequently broke out in her distressed times, she would frequently, when quite comfortable, be saying, "The Lord has granted me all my desire. O, I do love him. I long to see the King in his beauty. Precious Saviour! precious Jesus! may I come now!"

In all her sickness, her humility was most remarkable. A christian friend said to her, one day, that when called to the bed of sickness and death, he should wish to have glory full in his view. The reply of the dying saint, was, that she felt as an humble and poor beggar, willing to take anything that the Lord would please to give her. Thus she died, expressing in a faint whisper, "I long to see the King in his beauty." May my last end be like hers.

"Peace, weeping mourner! O forlorn
To weep for her that weeps no more.
She wore her joy; she bore her thorn
On that immortal shore."

O. HAWES.

For the Liberty Standard.

For the information of those friends here who have made inquiries why the death of Deacon Webb has not been publicly made, as well as those at a distance, the writer of this would say; that a notice of it was seasonably sent to the editor of the Christian Mirror, but by himself, and other another individual,—and he is unable to divine the reason why one or the other of them, did not appear.

Died in Newcastle, Dec. 5th, 1845, Lydia Webb, senior Deacon of the first church in Newcastle.

Although the force of the remark is felt, which is so often made, that if a man wish for a good name he must die for it, and that obituary notices are oftentimes more applicable to spotless angels than to fallible men, still it is thought that it may be safely said, that the deceased, in a good measure, exemplified the the religion he professed;—was an ornament to the church with which he was so long and so happily connected;—and that his family and friends, and the community where he for many years resided, feel, at his decease that they have lost a friend, and that a good man has fallen in Israel. His end was peace.—With his surviving companion he lived fifty six years; and by an upright example he has left a rich legacy to his surviving descendants.

Frequently since to his dying decease, forcibly struck the writer of this, with his confiding faith in God, his firm trust in the Savior, his calm resignation to the will of God, his desire to depart and be with Christ, and the brightness of the hope which he entertained for immortal glory. It was a striking case of the power of religion in the soul of man.

The day of his burial was delightful, it being the Sabbath following, as if significant of the rest which we hope he is enjoying above.

C. N.

"SINNERS AS IT IS."

MEN HUNTED BY DOGS!

A late number of the Sumter Co. Whig, published at Livingston, Alabama, contains the following atrocious advertisement—proving, what is notoriously true, that it is a regular business at the South to train dogs to catch negroes, and to let them out by the day or job, to hunt the poor runaways in the swamps and forests! The advertisement is copied precisely as it appears to the Whig.—Read it, men and women of the North!

NEGRO DOGS.

THE undersigned having bought the entire pack of Negro Dogs, (of the Hays' & Allen stock,) he now proposes to catch runaway Negroes. His charges will be Three Dollars per day for hunting, and Fifteen Dollars for catching a runaway. He resides 3½ miles North of Livingston, near the lower Jones' Bluff road.

WILLIAM GAMBREL.

Nov. 6, 1845.—6m.

INDEPENDENCE OF THE PULPIT.—A correspondent of the N. Y. Tribune, complains that Rev. Mr. Thompson, of the Tabernacle church, in his Thanksgiving sermon had advocated Free Trade doctrines. The editor replies: If a clergyman "deems any public question to involve Moral considerations, he is *bound* to discuss it, although it may have Political bearings also. The twin fooleies of supposing on one hand a clergyman's views on all questions sanctified by his cloth and infallible, and on the other denying him the common right of speaking out his honest sentiments on topics of the highest concern, ought to be rebuked and dissipated. Let clergymen discuss whatever topics they deem important to the moral well-being of the community, and let hearers have intelligence and sense enough to separate the wheat from the error in what they advance. The Pulpit is not half free enough, fearless enough, in its strictures. Let it be encouraged to greater faithfulness."

TEMPERANCE IN CONNECTICUT.—Connecticut is taking high ground in favor of temperance. Praiseworthy and cheering intelligence reaches us through the Hartford Herald of the 17th inst. "The Board of Commissioners," says that paper, "elected by our citizens under the new temperance law, have had a meeting for business. There were some fifty applications for licenses to sell intoxicating liquors, but *not one* was granted, we rejoice to say. They will meet again on the second of February. This is a good beginning. In New Haven also, we learn that no licenses have been granted. The friends of temperance must now take hold themselves, ready to see that the law is carried into exact and rigorous execution."—*Boston Recorder.*

THAT MAY SAVE HIM.—We see it stated in one of the papers, that the amount of money collected for the purpose of a equestrian statue to the memory of Gen. Jackson, is $3,284; and that the largest subscription is that of *Marcus Morton*, who gave $100.—Whether this will atone for the sin of voting and speaking against slavery, remains to be seen. We doubt.—*Hamp. Herald.*

MAINE.—Gen. Samuel Fessenden, Esq., of Portland, distinguished as a lawyer, and greatly beloved as a Philanthropist, has been nominated as the Gubernatorial candidate of the Liberty party. He is eminently qualified for the office, and if true intellectual and moral worth were held in higher regard by the people of that State, than mere partizanship, he would be elected by acclamation. As it is, he will undoubtedly poll a heavy vote.—*Charter Oak.*

GENERAL CASS.

The war speech of General Cass in the Senate was chiefly intended for home consumption. The General has a lingering eye towards the Presidential Chair, and this is not the first time he has put forth a feeler of the public pulse. His interference with European Diplomacy, and protest against the Quintuple treaty, were much by his special friends at home to show what our Statesmen statesmen, what a vehement patriot he was, and how beautifully therefore he would grace the Presidency.

Elected to the Senate, his very first demonstration there is pacific and warlike, calculated to tickle the war passion of the country, and give him fair anchorage in the affections of the territory-loving Democracy.—Alas, for the General, that nobody would oppose his resolutions! He would have given a reaction with the Democrats, Greeley the Wolverines, if Webster and Crittenden, and all of their side of the House could have been persuaded to vote against them. The General had no idea of introducing a matter on which all would agree like a band of loving brethren. It rather mortified the Gentleman, to see these pregnant resolutions, which were to rebound to his glory, passed *nem con.*

O, General! try it again. Take a hitch next time on California; no, that won't do—your friend, the President," has got that in tow. What shall be done? There's Hayti—that were a valuable acquisition. True, but the king of South Carolina has pre-emption right there; and as for Cuba, somebody "out West" has already pre-occupied that. We see nothing left for you to do, than to stake his chances upon Liberia! Ah, that is it. Stand up to Great Britain, and—tell her that Liberia is ours—ought to be and shall be respected, and, if she wants Liberia, she must give up Canada! This is the brilliant scheme broached in the New York Sun, a scheme which has this recommendation—that it has not yet found a representative of its claims in a single public man, so that the way is fairly open for General Cass to take charge of it.—*Cincinnati Herald.*

HOW TO WRITE FOR NEWSPAPERS.—1. Have something to write about.

2 Write plain—let your i's—cross your t's—point your sentences—begin them with capitals

3 Write short—to the point—stop when you are done.

4. Read it over, abridge and correct it; until you get it into the smallest possible compass.

5. Pay the postage.

These rules observed will always ensure the publication of an article, and what is more desirable to the writer, will secure its being read.

The leading Liberty paper in Illinois—the Western Citizen—is the most extensively circulated paper in the State. In Vermont the Green Mountain Freeman, a Liberty paper, has a greater circulation than any other paper in that State.

THE STANDARD.

HALLOWELL, ME. JAN. 29, 1846.

THE TIME FOR ACTION.

The campaign of 1846 is opened, and seven months are before us in which to labor. Ten thousand liberty votes may this year be cast for Liberty, and that would end the reign of servility in Maine. The opinion expressed last fall, that liberty men in this state had increased that year more than in any one previous year, is strengthened by all the information since obtained. By their absence from the polls the cause has severely suffered in moral influence. Slaveholders and their supporters have taken courage from our stationary vote, to hope that they might yet be safe. The poor slaves must bear the consequences of this unfaithfulness, cruel, criminal unfaithfulness. But the wrong can be remedied.—This year all can be set right, and to do it we have now ample opportunity. Let this be the motto—the purpose of every liberty man in Maine in 1846: *Every man in the state who is willing to vote for humanity shall be at the polls next September.* Should this be borne in mind by all as they have—or can have, intercourse with their townsmen, all liberty men could be made to see the great importance of this subject. The resolution adopted at the state convention on the point was doubtless noticed. It should be one item in the creed of a liberty man, without which he should not regard himself such, *to be promptly at the ballot-box.* The liberty principle is, that the ballot can redeem the slave; but the man who refuses to cast it, denies that doctrine. It is of the first importance that this matter be understood in season, so that the evils of the past may never occur again.

SPOONER ON THE CONSTITUTION No. 4.

Declaration of Independence. This was certainly constitutional law for some purposes. It absolved us from allegiance to the British crown, and it would have been so decided by the courts in a case of treason to the crown. But if the act of absolution was law, were not the *principles* on which that act was based established as such? Can the *act* be claimed as fundamental law, yet the very reasons alleged in the instrument in justification of that act, be of no legal force? We asserted our independence as our first legal act as a nation, assigning the principles and reasons for so doing; did not that assume and establish those principles as of binding legal obligation? Must not the *act* and the avowed principles by which it was performed, stand or fall together? The natural rights of all men were the ground of our independence, and when the country ratified the declaration of it as legally binding, it necessarily ratified and acknowledged the *principles* by which that declaration was justified.

If this was true but for a day, it emancipated every slave existing at that time in the country. We also alleged those rights to be inalienable and *self evident;* and to deny in any case that "self-evident truths" as a part of the law, is equivalent to asserting that "self-evident falsehoods" is law. These truths are still a part of all our laws and all our constitutions, unless they have been absolutely and authoritively denied; and this has never been done. They have been ratified in almost every conceivable form from that day to this. They have been indeed restricted in their application, but as a people we have never denied them. The courts are bound to administer the law accordingly, and would do so in respect to setting at liberty any person without negro blood. And the reason why they do not apply the law impartially to all, is not for want of law, but because *they will not.* There is an understanding prevailing among the whites, without constitutional authority, that the negro may be deprived of his rights, in defiance of all our authentic, avowed, open and fundamental law.

Hurd Language.

Abolitionists are obliged to meet the standing charge of hard language, and of denunciation. Some things worthy of notice may be seen in the debate on the first page respecting this matter. We add to Mr. Leavitt's, our denial of the charge as characterizing the cause. It is not true. Rev. Mr. Parker made some very sensible remarks on this subject in the convention. He said if hard and denunciatory language was wrong, Abolitionists, of all other men, needed patience to bear the intolerable load of abuse heaped upon them. That is very true. Their good names are cast out as evil; the most rigid virtue, the most tried integrity, the purest christian reputation, have been no shield to them. The tenderest sensibilities of the heart are outraged, and detraction is their daily lot. No man can retain even his christian standing in reality who stands by the slaves. Mobs and slander have been their common portion. Yet they are charged by their opposers, as a characteristic sin, with *hard language!* It is time this charge was repelled and thrown back where it so justly belongs.

Special Notice.

The approaching county meetings will afford our friends a convenient opportunity to pay what is due on the paper. We expect to be present, and shall have a list of what is owing on past volumes, and we purtiularly request that the old matters may be settled up at that time. We will not have a list of interminable old bills hanging on to this paper. Are we not right?

County Meetings.

Oxford has now appeared on the list, but we have taken the liberty to change the date of the meeting a few days so that it may not commence at the same time with the Cumberland meeting.

☞ By the communication from "A Pastor," it appears very probable that there was foul dealing respecting that Reading Room affair. How is it? Perhaps some disclosures may yet be "necessary."

LAFAYETTE DECEIVED!

This extract is from a letter in the "*Liberty Bell,*" from the venerable Thomas Clarkson:

I will finish my letter with a saying of one of the dearest friends I ever had, namely, General Lafayette. I was with the General often, and corresponded with him after his coming out of his dungeon at Olmutz. But the first time I knew his views was when I was in Paris, the year after the French Revolution, on the subject of the slave trade, and I assisted him materially. He was decidedly as uncompromising an enemy to the slave trade, and slavery, as any man I ever knew. He freed all his slaves in French Guyenne, who had come to him by inheritance, in 1786, and shewed me all his rules and regulations for his estate when they were emancipated. I was with him no less than four different times in Paris. He was a real gentleman, and of soft and gentle manners. I have seen him put out of temper, but never at any time except when slavery was the subject. He has said, frequently, "*I would never have drawn my sword in the cause of America, if I could have conceived that thereby I was founding a land of slavery.*"

Seldom have we been more deeply struck with commingled emotions of shame and grief, than on reading the last sentence of the above. To that "sword" we owe much—perhaps our national independence. It was drawn with a noble generosity and in fraternal kindness.—It was drawn for *Liberty*—the rights of man. We most solemnly vowed to be faithful to those rights, and confiding in our honesty the free-hearted, the philanthropic, the true, gave us their sympathy, their influence, their treasures and their blood. But, alas! alas!! we have turned traitors to our promises; we are a purjured nation; we deceived and betrayed the confidence of our best friends and brought down their grey hairs with sorrow to the grave. We asked the friends of human liberty to aid us *because* "all men are created equal," whose inalienable rights we would maintain, now *one-sixth* of our people are goods and chattels! We awakened the hopes of oppressed humanity but to mutalize with disappointment!

Shall it be so forever? Shall we never redeem our vows to God and the nations? To sit down and sigh, and wish, and scold, if possible is more unmanly than the past. Up, then, dishonored sons of the Pilgrims! Quit your like *men.* There is a remedy. It is with the people. Throw to the winds your stupidity and sloth. Rend the partizan trammels which have dragged you down where you are.

Nail your flag of Liberty to the mast, and lay your vows like Hannibal on her alter.

Let 10 or 15,000 freemen in Maine deposit their votes at the next election for Liberty, and her servility is ended—one state is redeemed!—and that the Pole Star State. Others will be quickly at our side, and the songs of redemption will have commenced.

Can any good reason be assigned to God or man why this should not be done?—and done at once? Is not our degradation deep enough?—our guilt intense enough? Then be a *man, yourself.*—Resolve what you will do, and DO it. Let the mortifying language of the beloved Lafayette ring in your ears, and nerve your hearts to action—bold—manly—determined ACTION. Show that we are not craven apostates.

INDIFFERENCE.—The Bangor Gazette, after referring to various illustrations of indifference in good men to the cause of the slaves, adds with much propriety:—

"Another illustration is found in the common remark that these anti-slavery men are ever intruding this subject wherever they go, on all occasions; and that, it is said, is what renders it distasteful. But we ask when it is, or ever was, tasteful to these objectors?—When have the abolitionists been met with sympathy by those who urge this complaint? Prayers for the slave are out of place in the Concert of prayer for the conversion of the world; and to allude to the condition of three millions of slaves, who are not allowed to learn to read, or to have the bible, is a serious offence against propriety. Those who choose to contribute to the funds of the Union Missionary Board, and to contributions for Foreign Missions are taken in our Churches, are to be regarded, and are spoken of, as in some way coming in to interfere with the rights of the old Board, and its contributors—as not exactly entitled to the same privileges as their brethren.

We make these remarks from no unkindness towards any—though circumstances of recent occurrence have disclosed feelings on this subject, which, though forewarned, we did not believe existed in our Churches.—Words have been uttered—words disclosing a want of sympathy for the objects of philanthropy which the friends of the slave are pursuing, which, coming from those who utered them, have been painful to us—painful to many."

A DONATION VISIT.

Not long since we received various little presents from several children, some distance in the country, accompanied by the following notes, which please us so much that we will give them to our readers. We think you, kind children, for the articles sent for our "use," and assure you they were duly appropriated. If the present generation proves itself unfit for the great purposes of Liberty, our young friends are an "earnest" for the next.

To Mr. Willey:

Two little girls own'd this goose,
And they have sent it for your use,
Instead of toying toys,
Because they think it true,
That little girls should something do,
As well as men and boys.

LOUISA AND JOSEPHINE.

MR. WILLEY:—Please accept this small present from a friend to Abolition.

Now if these candles should burn bright,
Think on what they shed their light;
For when we raise our fan and tow,
We pay the laborer you know.

JOANNA.

MR. WILLEY:

Please to accept this meat I send,
Because I am the bondman's friend;
And when I grow to be a man,
I mean to help them all I can.

NATHANIEL.

THE WESLEYANS.—This denomination has recently increased rapidly in Canada. They now number more more than twenty thousand church members. They have upwards of a hundred and fifty chapels and sustain about the same number of ministers.

ACTIVITY.

The present appearances of the liberty party are more encouraging than we have seen before seen them at this early period of the season. Ohio is rousing herself more than ought than at any former time. We believe she has five or six agents at work, and the liberty presses, and they propose to raise one *dollar* each of every liberty man to carry on the cause. That looks like men. Vermont is now holding its state meetings which will be of a high order. New Hampshire shows an unusual degree of vigor and enthusiasm. Massachusetts is soon to hold a State Liberty Convention, and a call for a General Religious Convention like the one lately held in this state, is issued. That state will do nobly this year.

Our state meetings have given the cause in this state a new impulse, which must not be allowed to decline. We have now the prospect of means adequate to carrying in on with fourfold more vigor than at any previous time. Now let the counties take up the work, and rally for that object to their conventions. Do not let a little inconvenience deter you or your neighbors from being there. Liberty men are expected to do their duty. Every town should have a good delegation of men and women. Every thing promises well for 1846. Friends of Liberty, *Onward.*

THE CIRCULAR.

The Executive Committee of the Maine Liberty Association have sent a circular to most of the towns, containing the Constitution and objects of their society, and asking that it may be immediately circulated for members and their names returned. It is to be hoped that the work may be done imediately, with a degree of zeal becoming the object.

Lewis Clarke is Coming.

By a letter from Clark we are directed to say to the friends in Franklin Co., that he will be at New Sharon the first of next week with lots of ammunition in the shape of books, tracts, &c.? That County will now go ahead. Clarke is wholly dependent on those where he labors for reasonable support. Use him fairly and we can keep him in the State.

C. M. Clay lately delivered a powerful Address in New York city to perhaps 5000 people. The Tabernacle was crammed, and many went away for want of room. He was much applauded. His facts and arguments were those long urged by liberty men. We shall next week publish part at least of his Address.

MAINE NOMINATION.—Gen. Fessenden, of Portland, has been again nominated for Governor, by the Liberty Party, at their Convention in Hallowell on the 6th and 7th inst.—That body consisted, under the circumstances, not to adopt Mr. Willey's secret ties of opposition to *secret societies.* It was thought better to dispose of *the one* first, and then, if another basis were desired for a third party, the Masons and Odd fellows might be attended to.—*Ken. Journal.*

This item is going the rounds of the papers. The representation on which it is founded, is destitute of truth, as all know who were present. The Convention adopted precisely the course we recommended, well knowing that Liberty men are not responsible for what we, as an independent editor, may say on the passing events of society. There was not the slightest reflection on what we had said on secret societies.

Soul-Stirring Appeal.

The following is an extract of a letter from C. M. Clay, declining an invitation to address the people of Philadelphia. If it does not rouse the spirit, then the "spirit is dead,"—we are fit only for chains.

This request on the part of sixty-two American citizens so distinguished, encourages me to hope that the true issue between Liberty and Slavery is beginning to be understood and felt—that Slavery is indeed the institution affecting deeply, for weal or for woe, all portions of our common country.

If Labor be the basis of the rights of property, Slavery violates that law.

If Justice, and Virtue, and Intelligence are the foundations of permanent Liberty, Slavery says them!

If Constitutional Republicanism be the only guaranty of National Freedom, Slavery has a unity triumphed it under foot!

If they are not Freemen who tamely submit to the loss of one right, then are the American people Slaves!

This is the doctrines of '76 and the law of common sense.

When Northern citizens are imprisoned and *habeas corpus* denied, and Northern ambassadors ignominiously driven away from seeking redress under the National judicature;

When Northern citizens are torn from their own free soil and hurried by force into Southern dungeons;

When Northern citizens are hung in the South without a trial by a Jury of their peers, and without having violated any law, for the freedom of speech;

When Northern blood and Northern treasure are expended for the acquisition of slave territory demanded to increase the capabilities of oppression;

When Slave-Texas has about four representatives to our one, and the Free-States continues to our one, the revolutionary doctrine that taxation and representation should be coordinate;

Who shall be so base as to ask any more in servile tones, "What has the North to do with Slavery?"

The Liberty of the Press in the South is gone to-day! Will it live in the North to-morrow?

By Heavens, this is no longer a question about Africans—whether they be bases or not—a question about maudlin philanthropy; *but whether we, the eighteen millions of white men of these States, shall be Freemen or Slaves!*

Know, Americans, that the sword and the chain enter not the Heaven-born spirit—the spirit of a people is dead!

Heaven help us to feel, to see, to slumber—now—to-day—"Awake, arise, or be forever fallen!"

Pardon the warmth of my language, for I and some are in chains, and silence is a crime. My constitutional rights are locked down by violence and perverted judicial decisions, and remembering that we were once free, we must vindicate them, or die!

I have the honor to be,

Your obedient servant, C. M. CLAY.

CONGRESS.—The proceedings this week are of little importance. The debate on the Oregon question is continued. Most of the members appear undecided how to act. But the chief difficulties are of a political party character. The Southern Democrats hold back, and their allies of the North and West are laboring to trim them up to the work. A division is feared. The Whigs are also afraid of a split on the question, and also, that the other party will make the most capital out of it. The bearing of the subject on the Presidential election of 1848 is the element of chief interest, and of chief embarrassment.

CONGRESS.

WASHINGTON, January 17, 1846.

Mr. Edward Taylor, a member of the House from Virginia, died very suddenly at his chamber in this city, about four o'clock this morning.

Judge Woodward's nomination has not yet come up. Nor I suppose it must be looked upon as a gone case. There is reason to suspect that the judiciary committee will on Monday, report adversely to confirmation.

There seems to be great commotion in town this morning in the political circles, in relation of war by Mexico. According to the authorities most in advance of the mail, Mr. Slidell has been sent away from Mexico by the fast line on the route to Vera Cruz; and a number of privateers have already reached Hampton Roads on their way to Mexico to destroy the commerce of Georgetown, within sight of the capitol. The news which has arrived appears to amount to nothing more than that the Mexican army, under its chief Paredes, has issued its proclamation, which has been expected for the last three months.

The Senate is reported to have occupied itself during the greater part of Wednesday and Thursday in secret session, in the consideration of the last dispatches from Mr. Slidell. Those dispatches are said to describe a state of things existing in Mexico decidedly unfavorable to the immediate resumption of friendly intercourse with the United States. Mr. Slidell had not yet been recognized in any capacity, and the government appeared afraid to have anything to do with him, in view of the revolution which was soon expected to "come off."

If we do not have war with England, I suppose we may safely enough assume, that we shall not have war with Mexico; and that if war does break out between us and the former power, Mexico will also commence harding at our heels. So that if we have no war, we shall have two ways. The latter government having nothing of her own with which she can assail us, is to let loose a swarm of foreign privateers upon us, with commissions issued in her name.

Correspondence of the N. Y. Post.

WASHINGTON, January 18, 1846.

The committee of Ways and Means in concert with the treasury department, is preparing a tariff bill, which is to be laid before the House as soon as it can be got ready. I learn that it was the request of the committee, that Mr. Walker should arrange the details of the bill with the assistance of the most able of his subordinates from the local custom houses.—It is not the intention of the committee to present to the House a bill framed upon the rigid principles laid down in Mr. Walker's report, in which protection is wholly repudiated. They do not expect that any such bill could pass the House. If I understand their plan, it is to "skip the hard places," as the school boy says and does, that is mightily to favor such interests as iron and sugar, that have had the protection of the local and strenuous defenders in the House. The committee are of opinion that such a bill may pass the House by fifteen or twenty majority. I do not know anything about what the House will do, if it shall find leisure to act upon the question. If the resolution and the Message relative respecting Oregon are passed in good time, the western and northern democrats will be in good humor, and a pretty strong bill for the reduction of the tariff may pass. It should those measures be suffered to be delayed, depend upon it the tariff will remain unaltered for another year.

WASHINGTON, Jan. 20th.

The Senate was but a few minutes in open Session to-day. They have been about 4 hours in Secret Session, having just now adjourned. The Oregon question must be of a serious nature, to keep them so long.

Mr. Allen gave notice to-day that he would introduce another Resolution, on the first opportunity, declaratory of our opinion on Foreign Interference on this Continent.

Memorials against the Naturalization Laws were presented, and also one in favor of the establishment of a Branch Mint at New-York—when they went into Executive Session.

HOUSE.—After the report of several Bills and Resolutions from Committees, of no public importance, the case of the Florida Contested Election was taken up, by a vote of 95 to 85.

A motion to postpone till to-morrow was lost by a vote of 79 to 80.

The Reports of the Majority and Minority were then read at length.

Mr. Haulin made an ultra radical speech, in which he said he would go behind all Officers' Returns to get at the true voice of the People. He is Chairman of the Committee on Elections.

He was followed by Mr. Chipman of Michigan, who was in favor of Mr. Cabell.

WASHINGTON, Jan. 21st, 1846.

The senate to-day have been in secret session, and have had a long discussion on the nomination of Mr. G. W. Woodward, the Native American Judge, nominated by Mr. Polk. I do not take ground against his confirmation merely because he advocated Native Doctrines; but Mr. Polk and his friends will be held accountable for their nomination. His opinions on the Bill of Rights and the constitutionality of the Suffrage Laws of New-York and other States, make his nomination incompatible with Democratic Whig Principles.

The Senate to-day had a general debate on Oregon, which by the fault of Mr. Dallas was allowed to spring up on Mr. Fairfield's Navy Bill. Messrs. Allen, Calhoun, Webster, Hannegan, &c. took part in the discussion, when the bill was finally made the order of the day for Tuesday next. Mr. Dallas in allowing a general debate on this Oregon question, on a mere appropriation bill, has taken the first step toward breaking down the dignity of the Senate. Mr. Mangum would never have permitted such irregularity.

HOUSE.—The Florida contested election case engrossed the attention of the House today.

STEAMBOATS.—We are informed that the *Charter Oak*, Captain Byram, is to run next year between the Kennebec and Boston.—Then we shall have the *Kennebec*, *Huntress*, and *John Marshall*, and how many more doth not yet appear. So there will be competition to the satisfaction of any body, and the fare will be low enough.

☞ A panic, almost without example, prevails in the New York stock market.

FOREIGN.—BY THE HIBERNIA.

This steamship arrived in Boston last Friday, bringing important intelligence. The state of feeling in England respecting Oregon is much more pacific than was feared. Mr. Polk's recommendation to abate the tariff, did much to restrain hostile demonstrations. The news respecting the resignation of the Peel Ministry, referred to last week, will be found on the last page. By this last arrival the surprising fact appears, that Lord John Russell could not succeed in forming a new Cabinet, and that Peel and his Cabinet are restored. But should the moderation of England only tend to encourage our government to venture on extreme measures, the prospect of continued peace will not on the whole be increased.

From the London Morning Chronicle, Dec. 23.

The President's Message.

[The London Morning Chronicle is the organ of the great Whig party, and has the largest circulation of any daily paper in that interest. It is conducted with consummate talent, and stands high in the estimation of all the educated classes in England.]—*Ed. European Times.*

We received last night, by express from Liverpool, the Message of the American President, which has been looked for with so much anxiety by the British public. It will be found in another part of our paper.

One topic of the many adverted to in this document, will just now engross the attention of the English reader. "What does Mr. Polk say of Oregon?" He recommends that notice be immediately given to terminate, at the end of twelve months, the convention of 1827, by which the two countries jointly occupy the disputed territory. At the end of the year's notice," he adds, "should Congress think it proper to make provision for giving that notice, we shall have reached a period when the national rights in Oregon must either be abandoned, or firmly maintained." And long before the end of the year, he says, we may "should Congress make provision for giving that notice," the two countries would be almost irretrievably committed to the calamitous issue of arms. From the day that England receives notice to terminate the convention of 1827, she must prepare "firmly to maintain" the rights that are thus menaced; and it would be folly to suppose that the Government of America would rest satisfied with the barren notification that they were about to terminate the joint occupation. If Congress adopts Mr. Polk's recommendation in one respect, they will prepare to give effect to his intemperate counsels in his own intemperate way. Should the Congress adopt this course, and prepare to maintain each its extreme right by force of arms, we confess we are not sanguine enough to anticipate an amicable settlement of a question that has already baffled the negotiators of half a century.

But we will not so believe that the question can be brought to such an issue. We do not think that "Congress *will* make provision" for giving effect to Mr. Polk's insane counsels.

One of the great objects of the West, is to establish an intimate commercial alliance with England. Had the probabilities of the speedy consummation of such an alliance been as strong two months ago as they are now, the tone of the President's Message would have been far different from what it is. Taking his cue from his party, Mr. Polk has, under existing circumstances, blustered and threatened, and treated propositions as unimpeachable, which are as yet the prominent subjects of negotiation. Without Congressional action, however, this Message is an innocuous executive emanation. Representative legislation is required to arm in the strongest

Poetry.

From the Non-Slaveholder.

The Quaker of the olden time!
How calm and firm and true,
Disputed by his wrong and crime
He walked the dark earth through!
The lust of power, the love of gain,
The thousand lures of sin
Around him, had no power to stain
The purity within.

With that deep insight, which detects,
All great things in the small,
And knows how each man's life effects
The spiritual life of all,
He walked by faith and not by sight,
By love and not by law.
The presence of the wrong or right,
He rather felt than saw.

He felt that wrong with strong patinkes,
That nothing stands alone,
That whose gives the motive, makes
His brother's sin his own.
And pausing not for doubtful choice
Of evils great or small,
He listened to that inward voice
Which called away from all.

Oh! Spirit of that early day,
So pure and strong and true,
We with our in the narrow way
Our faithful fathers knew.
Give strength the evil to forsake,
The cross of Truth to bear,
And love and reverent fear to make
Our daily lives a prayer!

ON THE OLD YEAR.

With mournful tone I hear thee say,
"Alas, another year hath sped!"
As if with that expired ray
Life's garland dend.

Vain thought! thy measure is not Time's;
Nor thine yields life earth glowing hues;
Fair fruit may yield—the tendril climbs,
And clasps anew.

Time hath mute landmarks of his own,
They are not seen'ns man may raise;
Not his the rudely numbered stone
On life's broad ways.

The record measuring his speed
Is but a shadow rather spread—
A banner lost—a broken reed,
Or mildew shed.

And if his footfall crush the flower,
How sweet the spring, the summer springs!
His mildew stain upon the tower
A glory brings.

Then let thy murmuring voice be still,
The heart holds fast its treasure bright;
The heart glows warm when sunbeams chill;
Life hath no night. J. D.

WHAT CONSTITUTES A STATE?

BY SIR WM. JONES.

What constitutes a State?
Not high-raised battlements or tabored mound,
Thick wall or moated gate;
Not cities proud, with spires and turrets crowned,
Nor bays and broad-armed ports,
Where, hoighing at the storm, rich navies ride;
Nor sacred and sequestered courts,
Where low-browed business walks perfume to pride.
No;—men, high-minded MEN,
With powers as far above dull brutes endued
In forest, brake, or den,
As beasts excel cold rocks and brambles rude;
Men who their duties know,
But know their rights, and, knowing, dare maintain,
Prevent the long-aimed blow,
And crush the tyrant while they read the chain:
These constitute a State.
And sovereign Law, that State's collected will,
O'er throne and globes elate
Sits supreme, crowning good, repressing ill;
Smit by her sacred frown,
The fiend discretion like a vapor sinks,
And e'en th' all-dazzling crown
Hides his faint rays, and at her bidding shrinks.

The Family.

For Parents.

The ordination of Providence, says a distinguished writer, is that home should form our character. The first object of parents should be to make home interesting. It is a bad sign when children have to wander from the parental roof for amusement. Provide pleasure for them around their own fire-side and among themselves. The excellent Leigh Richmond pursued this plan—had a museum in his house, and exerted every nerve to interest his little flock. A love of home is one of the greatest safeguards in the world of man. Do you never see men who delight in their own firesides, lolling about taverns and oyster cellars? Implant this sentiment early in a child, it is a mighty preservative against vice. —*Presbyterian.*

Youthful Trainings.

It is not an uncommon thing for the youth to feel, as he is sent away from home, and confined down to books, that it is really a hard way to obtain an education. He thinks of the brooks, the ponds, the ice, the hills and ponds near his house: of his skates, his gun, his fishing-tackle, or of the social circle around his father's fire-side, and sighs that he must be exiled from all these and shut up in his naked room, among strangers, and there must unceasingly pore over his books. It is not to be wondered at that he feels so; but let him reflect, that this is the time to form habits and to begin a course of mental discipline, which in a few years will raise him high in the estimation of his respect, and the honors of his fellow-men. Every distinguished man has trodden the same path. There is no other road to knowledge, to improvement, to distinction. If the voice of experience could come to your ear, and if you could see the agony of the heart which those feel, who have had your opportunities, but misimproved them, you would be astonished to see the real value of your situation.—*Todd.*

Two Bears Demolished.

We are informed that a couple of noble bears were killed the other day at "Fogus," (east part of Augusta.) Our informant says Mr. J. Bolton and son were the successful hunters, and the story, as he told it, is this:—Mr. B. and his son were in the woods after a herd of wood. Their dog, which had followed them, commenced barking at some distance from them, and "wouldn't do nothing else." The boy concluded to go and see what the trouble was. He found the dog at the mouth of a hole, under the stump or roots of a tree that had been turned up by the wind. He concluded to peep in, and have he was met by a growl and a gnashing of teeth, which induced him to back out to double quick time. He informed his father of the fact, who went for his gun, and digging through on the top, shot Brotin, and dragged him out. On further stirring about with a pole, they found another one, and shot him too. A friend at our elbow says that was not treating strangers right. They were certainly behaving like bears, that had gone to Fogus for the benefit of the "Fogus water," and concluded to carry till the next season, when other "*Bears,*" would come as usual and join them. Friend Emerson must see to it.—*Me. Farmer.*

LYNCHING.—Ninety whites in Jefferson county, Florida, assembled on the 5th inst. and tried a negro for murder and robbery in the Florida war. 67 votes were given in favor of his guilt, and 23 in favor of his innocence. The negro was then hung.

Miscellany.

From the New York Globe.

Widows of Revolutionary Pensioners.

These noble matrons have now almost passed away. Here and there one still lingers to tell of the time when our nation sprung into existence, and the children of Columbia shouted for joy; but soon the cloude of the valley will cover the last silver lined mitchell of the Revolution. It will then be too late to show our gratitude or veneration for them, and cold neglect and careless indifference with which they have been treated will haunt our memories while a spark of virtue or patriotism remains. Think God the time for the display of justice and gratitude is not yet wholly lost; a few still linger amongst us, and yet we have an opportunity to throw a glance of sunshine over their departing footsteps.

"No braver dames had Sparta,
No nobler matrons Rome."

And yet our love for them is expressed not by the warm gushing forth of national devotion, but by a miserable pittance doled forth with niggard hands to some few who chanced to marry Revolutionaries before Dec. 1, 1794. Aged, wounded, destitute and a cripple, the soldier who served our liberties may have been nursed and fed, supported and cherished, by one of these worthy dames, to whom long years before he plighted his faith. But the bare ceremony of marriage being delayed until a year or more after the time specified by law by the Act *debarred*; can receive no aid from Government after his, the said soldier's decease, because no one married after that time is entitled to any assistance from Congress, however destitute. This is *unjust*, this is too bad; it neither jumps with justice or equality, and should immediately, and that without any delay, be corrected. We want to see those well provided for who married Revolutionary heroes either before or after 1794; for their claims in this respect are all alike. Such unjust and unequal conditions have dangled years, while the trifle it would cost would not be burdensome to our 20,000,000 freemen.—In some ten or fifteen years they will all be gone, and the least we can do for them is to make their last days comfortable. Further more this sentiment should pervade the minds of all, both common citizens, officers of Government, legislators of States, and our Representatives and Senators in Congress, now assembled, and a speedy action be made thereon, for who knows a moment, at the first glance of the Law, can hesitate to say that it is unequal, it is placing the benefits of the Law on a certain class, and leaving the rest, every way as worthy, and in many cases more so, destitute."

Let this article make the entire circle of the press; let all the papers of whatever party or sect copy it; let the united voice of the American people go up to Congress asking to have prompt justice done to ALL the Widows of Pensioners. A correspondent of the Portland Advertiser comments feelingly on the Globe article as follows:

"I do hope that this may be reverberated from Maine to the furtherest boundary of the United States, whether terminating at the Rocky Mountains or the *Rio Del Norte*; and I do hope that all may make such a display of the unrighteousness of the Act, that the Congress may coolly, calmly, dispassionately and feelingly act on the same; and when the subject matter is under consideration, they will more correctly and feelingly know that there is but one side to the question, and that is, *give to all or none*,—and what unworthy son of a Revolutionary is there, who would vote to do away the gratitude so deeply rooted in the bosoms of 99-100ths of our whole Nation, to the unfortunate and unknown, the noble hearted women, who have spread the humble bed and prepared the scanty meal of our noble heroes? I trust there is none. I say I believe there is not one. The question is only to be asked of them. They will be ready, and that without debate, for an answer. Let us ask. Let us ask. WE WILL!

Recipes.

How to save wood in fire-places: Shut the door.

How to save wood in cooking stoves: Shut the door.

How to save splitting much hard wood: Shut the door.

How to save splitting much soft wood: Shut the door.

How to prevent children crying from cold: Shut the door.

How to keep a wife good natured: Shut the door.

How to preserve your own temper: Shut the door.

To these seven, a recipe might be added setting forth that when you enter a neighbor's house, shop or store, first of all, *shut the door behind you*; and also when leaving it, to stand to parley at an open door with a Northwester blowing into the house, but for decency's sake, for politeness' sake, for comfort's sake pass out speedily and shut the door.

Killing Rats.

Mr. Alexander Leeds, of St. Joseph, Mich. says:—"I can give your correspondent, G. E. J., one remedy for killing rats, that I know from experience to be effective. Mix some unslacked lime with corn-meal, and place where the rats may accidentally find it. They will soon become very thirsty and upon drinking water the lime slacks and swells the rat, like "all natur." In the Bahama Isles, sponge is fried and placed in their way; they eat, drink, swell, burst and die. Lime and meal should be, of the first, one part, and meal two parts well mixed together.—*Albany Cult.*

Resources of Massachusetts.

It industry and frugality so State in the Union stands before old Massachusetts. The positively systematic manner in which business is there carried on, the division of labor which prevails in all branches, of manufacturing industry, and the thousand little "notions" which are annually produced, swell the product of her industry to an almost incredible amount. Statistics gathered from the assessors of the several cities and towns in the State, made to the Secretary of the Commonwealth during the past year, it appears that the agricultural products of the State for the year, were estimated at $23,000,000; the whale, cod, and mackerel fisheries at $11,900,000; and the manufacturing products at $90,000,000—making a grand total of $124 750,264. (one hundred and twenty-four millions seven hundred and thirty-five thousand two hundred and sixty-four dollars.)

In the ninety millions of manufacturing products are included the ships built during the year.

Massachusetts, however, is not only a great producing but a great consuming State. We have seen an estimate of the articles produced in other States and consumed in that State, amounting to some $43,000,000; showing the importance of this Commonwealth as a market as well as a producing State. Such industry and such enterprise are the glory of the State but increases the resources of the Nation. —*National Intelligencer.*

SERVED HIM RIGHT.—A suit has been recently tried at Rochester, in which a verdict of $15 and $5 costs was rendered against a man for not yielding the highway to another travelling with his team. In case the defendant of yielding a portion of the road, the defendant drove his conveyance so as to obstruct the plaintiff's passage.

Ancient History of New England.

Those who came from England, invested with authority to manage the affairs of the Massachusetts Colony, organized the first court on board the ship Arabella, lying in the stream, at Charlestown, Aug. 23, 1630. This was called the *Court of Assistants.* October 19th, following, at a general meeting of all the company, by joint consent, it was agreed, *by holding up hands*, that the freemen of the company should choose the Assistants from among themselves; and those so chosen, should choose a Governor and deputy from their own body. Those thus elected assistants or representatives, with the executive officers, should have power to make laws, and empower officers to execute them. This was the origin of the present General Court, variously modified from one period to another, as the people determined was for their interest.

In 1685, a grand jury was first instituted, which made one hundred presentments at the first session.

The Court of Assistants had frequent sessions at Charlestown, Cambridge, Newton and Boston. It was a tribunal that took cognizance of almost every transaction in private life, as well as infringements of the laws.

A series of manuscript folio volumes of the records of that celebrated board of magistrates, are deposited in the Commonwealth's library, at the State House. They are only copies, however, of the original, made many years ago. The original records are in the keeping of the Secretary, in a fire-proof apartment. The chirography, together with the orthography, now obsolete, renders it exceedingly difficult to read them. The copies, however, being in a fair, legible hand, are easily read.

The following detached extracts, running through a series of years, will afford a tolerable idea of the character and importance of the business transacted in the Court of Assistants:—

John Woodbury was chosen Constable of Salem, and Thomas Stoughton, of Dorchester, by the Court of Assistants, holden at Charlestown, Sept. 7th, 1630.

On the same day, Sept. 7th, 1630, it was ordered, that all Richard Clough's strong water shall presently be seized upon, for his selling great quantities thereof to several servants, which was the occasion of much disorder, drunkenness and uncleanness.

It is ordered, that no master carpenter, mason, joiner or bricklayer, shall take above 16s. a day for their work, if they have meat and drink; and the second sort, not above 12s. a day under pain of ten pounds, &c., to giver uncreditor.

Sept. 7, 1630. Ordered, that laborers shall not take above twelve pence a day for their work, and not above six pence and meat and drink, under pain of, &c.

Nov. 8, 1630. Ordered, that Richard Saltonsall is fined five pounds, for whipping two several persons, without the presence of another assistant, contrary to an act of court, formerly made.

It is ordered, that John Barker shall be whipt, for shooting at fowl on the Sabbath day.

It is further ordered, that Thomas Moulton shall pay unto Mrs. B. Glover, before the 8th day of Dec. next, or else be whipt for the wrong he did Mr. Glover, in coming from Plymouth in a large mast of his boat, and losing him without a pilot.

Court holden at Boston, March 1, 1630.—Nicholas Knapp is fined 5 pounds, for taking upon him to cure the scarvy by a wash of no worth nor value, which he sold, at a very dear rate, unto a man, who is ordered to pay his fine, or give security for it, or else to be whipt, and shall be liable to any man's action of whom he hath received money for the said water.

May 3d, 1631. It is ordered, that John Legge, servant of Mr. Humfry, shall be severely whipt, this day, at Boston, and afterwards, as soon as conveniently may be, at Salem, for striking Richard Wright, when he came to give him correction, for idleness in his attendance.

June 14th, 1631. It is ordered, that Philip Ratliff shall be whipt, have his ears cut off, fined 40 pounds, and banished out of the limits of this jurisdiction, for uttering malicious and fraudulent speeches against the Government and the Church of Salem, &c., as appeared by a particular thereof, proved upon oath.

It is ordered, that no person whatever shall buy corn or any other provision or merchantable commodity, of any ship or bark that comes into this bay without leave from the Governor or some other of the Assistants.

Chickatanabot, (Sachem of the Massachusetts Indians,) is fined a skin of beaver, for shooting a swine of Sir Richard Saltonsall's.

Sept. 6th. It is ordered, that Henry Lyn shall be whipt and banished out of the land, before the 6th day of Oct. next, for writing into England, falsely and maliciously against the Government and execution of justice here.

May 9th, 1632. The Court, taking into consideration the great mercy of God, vouchsafed to the churches of God, in Germany and the Palatinate, &c., hath appointed the 13th day of this present month, to be kept as a day of Public Thanksgiving throughout the several Plantations.

July 3d. Mr. James Parker is fined ten pounds, and bound to his good behavior till the next Court, for his misdemeanors and drunkenness, committed on board the Virginia ship.

Aug. 7th, 1632. It is ordered, that the remainder of Mr. Allan's strong water, being estimated about 2 gallons, shall be delivered into the hands of the Deacons of Dorchester, for the benefit of the poor there, for his selling of it, divers times, to such as were drunk with it, he knowing thereof.

Oct. 3, 1632. It is thought, by general consent, that Boston is the fittest place for public meetings of any place in the Bay.

Nov. 7th. It is likewise ordered, that the inhabitants of Boston shall have liberty to fetch wood from Dorchester Neck, for 20 years,—the proprietary of the land to remain to Dorchester.

It is further ordered, that Sir Richard Saltonstall shall give Sagamore John a hog-head of corn, for the hurt his cattle did him in his corn.

March 4, 1632. It is ordered, that Thomas Dexter shall be set in the bilboes, disfranchised, and fined ten pounds, for speaking reproachful and seditious words against the Government, here established, and finding fault, to divers persons, with the acts of the Court, saying this capricious Government will bring all to naught; adding, that the best of them was but an attorney, &c.

Boston is assessed 5 pounds, Charlestown 4 pounds, Roxbury 8 pounds, Watertown 6 pounds, Newton 6 pounds, Medford 3 pounds, for the maintenance of Capt. Underhill and Capt. Patrick, for half a year.

The price of corn is formerly bestrained to 6 shillings the bushel, is now set at 5 to be sold as men can agree.

Nodulle's Island (East Boston) is granted to Mr. Samuel Maverick, to enjoy to him and his heirs forever,—yielding and paying yearly to the General Court, to the Governor, for the time being, one beaver, a fat hog, or 10 pounds in money and shall give leave to Charlestoo and Boston to fetch wood, commonage, &c.

It is ordered, that Joyce Brudwick shall give unto Alexander Becke, the sum of twenty shillings, for promising him marriage without her friends consent, and now refusing to perform the same.

Oct. 1, 1633. It is ordered, that Sargeant Perkins shall carry 40 stones in the tori, as a punishment for drunkenness, by him committed.

March 4th, 1633. It is ordered, that Robert Coles, for drunkenness by him committed, at Roxbury, shall be disfranchised,—bound about his neck, and so hung upon his outside garment, a D., made of red cloth, and set upon white, to continue there for a year, and not to leave off at any time when he comes amongst company, under a penalty of ten pounds, for the first offence, and five pounds the second, and after, to be punished by the Court as they think meet. Also, he is to wear the D. outwards, and is enjoined to appear at the next General Court, and to continue there till the Court be ended.

March 4th, 1633. It is ordered, that there shall be a market kept at Boston, upon every Thursday, the 5th day of the week.

Timothy Hawkins and John Pauhan fined 20 shillings a piece, for misspending their time in company, keeping, drinking strong water and selling other, contrary to an order of Court.

Edward Howe, fined 20 shillings, for selling strong water, contrary to an order of Court.

Sept. 3, 1634. It is ordered, that no person that keeps an ordinary, shall take above sixpence a meal, for a person, and not above a penny for an ale quart of beer, out of meal time, under the penalty of 10 shillings for every offence; either of diet or beer.

Likewise, that victuallers or keepers of an ordinary, shall not suffer any tobacco in their houses, under the penalty of 5 shillings for every offence, to be paid by the victualler, and 12 pence by the party that takes it.

Further, it is ordered, that no person shall take tobacco publicly, under the penalty of two shillings and six pence, nor privately in his own house, or in the house of another, before strangers; and that two or more shall not take it together anywhere, under the aforesaid penalty, for every offence.

Oct. 6, 1634. It is ordered, that John Lee shall be whipped and fined ten pounds, for speaking reproachfully of the Governor,—saying he was but a lawyer's clerk; and what understanding had he more than himself; also, taxing the Court for making laws to pinch ministers' purses; as also, for showing a mind of the Governor's, pretending love, in the way of marriage, when himself professes he intended none; as also entcing her to go with him into the corn-field, &c.

William Knop is bound, in ten pounds, to appear at the Court, and to abide the censors of the Court, for swearing.

It is ordered, that Mr. Israel Stoughton shall be disabled for bearing any public office in the Commonwealth, within this jurisdiction, for the space of three years, for affirming, in the meantime, that the Magistrates.

Jane Hawkins, the wife of Richard Hawkins, had liberty till the beginning of the third month, called May; and the Magistrates (if she did not depart before) to dispose of her. In the meantime, she is not to meddle in surgery or physic, drinks, plisters, oils, nor to question matters of religion, except with the elders, for satisfaction.—*Boston Dynamar, 1845.*

MR. EDITOR—The following statistical items, taken from recent foreign journals, may prove interesting to the readers of the Standard:

Capital invested in completed

Railways in Great Britain, in actual operation	$320,000,000
Capital required to complete Railways in Great Britain in progress, or authorized by law	375,000,000
Capital required to be paid into the hands of the Accountant General prior to registry for application to Parliament for incorporation, viz: 10 per cent. requiring an investment of fifteen hundred millions of dollars to complete the railways in Great Britain contemplated during the existing mania there; exclusive of the 370,000,000 authorized by acts of Parliament.	150,000,000
Amount of shipping owned in Great Britain and Ireland in 1844	3,588,387 tons
Amount of imports into Great Britain and Ireland in 1844	$375,000,000
Amount of exports from do do do. in '44	290,000,000
Pounds of cotton worked up in Great Britain and Ireland in 1844	700,000,000
Circulation of Bank of England in Sept., 1845	150,000,000
Gold and silver bullion in Bank of England do.	80,000,000
Deposits in Bank of England in Sept. '45	70,000,000
Revenue collected in Great Britain in 1844 on sugar	25,000,000
do do do tea	26,000,000
do do flour and grain	5,000,000
do do tobacco	20,000,000
do do spirits	20,000,000
do do wine	10,000,000
do do coffee	5,000,000

Terrible Accident and Loss of Life at Carbondale, Pa.

We ascertain by a letter (says the N. York Tribune) addressed to one of the Officers of the Delaware and Hudson Canal Co., that about ten o'clock, A. M. of the 12th inst., the roof of mines Nos. 1 and 2, covering several acres, suddenly fell with a fearful crash, extinguishing the lights in the mines connected with it to the distance of a mile by the pressure of air, caused by the falling body.—A great loss of life was at first apprehended, but after the excitement had somewhat subsided, it was found that about fifteen only were missing—among whom is Mr. J. Hosea, an Assistant Overseer in the mines. Many were injured beside, though it is hoped not dangerously. It is hardly probable that the bodies of the lost will be extricated, as another fall is feared.

Judge Garland.

The correspondent of the Boston Post, writing from New York city, Jan. 13, says:

I yesterday saw a gentleman who left Havana about three weeks since, who informs me that he saw Mr. Rice Garland of Louisiana, the forging Judge, at the Theatre-in-The-Square the night that he left. His Honor appeared to be very happy and contented, and was warmly engaged in discussing the Oregon question. He was decidedly of opinion that the order of notice should not pass, and offered to bet odds that it would be defeated in the Senate. I was undertoned that he had made up his mind to make Cuba his permanent residence.

HAVOC AMONG SHEEP.—Two large dogs, a few nights since, attacked the flock, owned by George Richmond, of Belgrade, consisting of eighteen fine sheep, of which three only were left alive. Fortunately, the dogs

From the New York Sun.

IMPORTANT FROM ENGLAND.

A Political Revolution.

Resignation of the Peel Ministry—Great Excitement on the Corn Laws—Restoration of a Whig Ministry.

By the arrival of the ship Liberty, thirty-six days from Liverpool, English papers to her day of sailing, 13th ult., have been received.

A complete revolution has taken place in the administration of the British Government: Sir Robert Peel and the Tory party have been superseded by Lord John Russell and the Whig party, the latter pledged to repeal the corn laws. A mere accident, as it were, now brings the Whigs into power to carry out their favorite motto, "cheap food for the people." That accident was occasioned by the stubbornness of the Duke of Wellington, the head of the Tory party in the Lords, who refused to second Sir Robert Peel's determination to admit breadstuffs free of duty. Being no longer united, the administration had to resign.

Parliament was prorogued 16th ult., to the 30th December, and it was thought it would be further prorogued to the 1st of February.

Her Majesty is said to be greatly delighted at the resignation of the Tories. She has always been more partial to the Whig party than to any other.

The British funds have been seriously affected by the proposed repeal of the corn laws, and by apprehensions of a demand for the American supply of food, in large proportions of food. Consols are lower than they have been for twenty-five or thirty yrs.

The Message of Peace to America.—An inquiry has been earnestly addressed to us from London, as to whether the news touching the expected opening of the ports really left England before the Niagara river, at noon on the 4th instant. Our reply is, and we can answer for the fact—it did so. We have entitled it a message of peace, because no one can doubt the effect of the announcement, especially if followed by realizing the great object of Oregon question, but all other matters of discussion between the two nations.—*Liverpool Merc., Dec. 12.*

The expected invasion of England by the French, on the death of Louis Phillippe, still occupies public attention. The health of his Majesty is more anxiously enquired for in the English papers than the price of stocks.

Public opinion in the Kingdom is decidedly *opposed to any hostilities for the decision of the Oregon question;* the newspapers generally deprecate war with America as a terrible calamity.

It is noted as a singular fact, that Lord John Russell and the Whig party have come into power, in obedience to public opinion, to carry out a measure the advocacy of which caused their retirement and the dissolution of Parliament only a few years ago. A remarkable evidence of the progress of liberal opinion.

From the London Sun, Dec. 11.

The Ministry of Sir Robert Peel has resigned.

Should a war take place with America, neither Aberdeen nor Hadlington could have carried it on with the spirit and skill suited to such a serious contest. The downfall of the heterogeneous Cabinet will be the worse news for Polk that he has received since his instalment into office. The Syrinn affair made an impression in America, which established the character of Palmerston for decision and national spirit; but nothing can save the man in the Foreign office thun a nobleman, who, since the days of Canning, is the only Minister that has asserted the honor of the country in all her foreign relations. With the exception of Sir R. Peel and Sir J. Graham, the country is well rid of the "strong Ministry." Its demise will give additional impulse to the principles of free trade and salutary reform, and rouse a spirit of resistance to Tory principles, which bids fair to establish a new era in the government of this vast empire.

From the London Sun, Dec. 12.

Lord John Russell having undertaken the task of forming a new administration, is proceeding with all despatch in making his arrangements.

Lord Palmerston has been sent for, and will quickly arrive in London. To him the Foreign office will be confided.

Lord Normanby, in all probability, takes the Home office.

Lord Grey the Colonial office.

Mr. Baring resumes the Chancellorship of the Exchequer.

Lord Morpeth may possibly go to Ireland, where his popularity would render him an admirable Lord Lieutenant.

Lord Cottenham resumes the Chancellorship of Ireland.

Lord Campbell the Chancellor of Ireland.

Sir Thomas Wilde and Mr. Jervis will be Attorney and Solicitor Generals.

Lord Minto takes the Admiralty.

Sir John Hobhouse, Mr. Charles Buller, Mr. Hawes, Sir Geo. Grey, and Mr. Tuffnell will form parts of the government.

Sir C. Napier and Admiral Dundar are to join the Admiralty Board.

GRAINING COMBS—A new and useful article for Painters just received, and for sale by Nov. 27. 11 S. PAGE & CO.

Machine Cards.

S. PAGE & CO. have received their supply of CARD CLOTHING, which they offer at low prices. Also Sperm and Lard Oil suitable for wool.

Zephyr Worsteds.

JUST received a fresh supply of WORSTED—*Zephyrs, Cambrick, Worsted Needles, Knitting Pins* &c., &c. 11 F. LYFORD & CO'S.

Carpets.

F. LYFORD & CO. have now on hand as good a assortment of CARPETS as can be found in the city, and at prices to suit.

Purchasers are invited to call and examine. Sept. 16, 1845.

Wooden Ware.

35 DOZEN PAILS, of a superior quality; 100 Tubs do, 65 pairs Ox and Steer Bows; 10 dozen Ox Yokes; 100 Axe Handles; Churns of various kinds; Nest Boxes; Butter Boxes; Buckets; Wash Boards; Keelers; Wooden Bowls; Mortars; Clothes Pins; Clothes Horses; Handle Dippers; Bench Screws; Wooden Pipes; Box Brooms; Peasants; Well Buckets; Willow Clothes Baskets; Fruit Baskets; Willow Cradles and Carriages; Entry and Chamber Mats; Brooms; Dust, Flour and Brush Brushes; Fancy and Common Bellows, or in short nearly every article that may be called for of the Wood kind for sale by R. G. LINCOLN.

Hallowell, Dec. 10, 1845. r18w29

Carpets.

F. LYFORD & CO. have now on hand as good a assortment of CARPETS as can be found in the city, and at prices to suit.

Purchasers are invited to call and examine. Sept. 16, 1845.

Wooden Ware.

50 CRATES WARE now opened and for sale at R. G. LINCOLN'S the largest, and best assortment of CROCKERY, GLASS AND CHINA WARE, probably to be found on the River. Consists in part of Wooden Ware, Tubs, Pails, Bowls, &c. Also a large lot of WOODEN WARE, HARD WARE, AND CUTLERY. The above stock comprises nearly every article needed for house keeping, and will be sold wholesale or retail, every low price.

Hallowell, Dec. 10, 1845. r13w29

Dye Woods & Drugs.

S. PAGE & CO offer for sale at No. 2 Kennebec Row

500 lbs. Bd. D. Logwood	3,000	do Blue Vitriol
300 do Campeachy do	3,000	do Oil Vitriol
300 do Cumwood	2,000	do Madder
300 do Chim Fustic	1,000	do Red Tartar
200 do Redwood	1,000	do Muriatic Acid
200 do Hache Wood	1,000	do Lac Dye
100 do Hypernic	500	do Grain Tin
500 do Peach Wood	3,000	do Glue
3000 lbs Alum	600	do Heegal and Bullock's
10,000 do Copperas		

Nugatly Other; Brazil Wood; Sumac; Cudbear Wood; Cucumis; Cochineal; Quercitron Bark; Copper Kettles; Screws; Press Plates; Copper Tacks; Tacks, French and American Patent Tacks; Hooks.

Having a mill for grinding and manufacturing their own wants, they are able to sell at low as can be purchased in Boston and will be warranted of best quality.

Manufacturers and Clothiers are invited to call and purchasing elsewhere.

BRUSHES.

S. PAGE & CO. have on hand, and offer for sale an assortment of BRUSHES, consisting in part of Blind, Clothiers', Clothes, Floor, Counting, Stove, Horse, Marking, Nail, Paint, Shoe, Shoe, Stove, Stove Shaving, Sash, Scrubbing and Tooth Brushes; Striping Pencils. The above will be sold low.

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HEALTH RESTORATIVE.

NOTWITHSTANDING the boasting of empirics of great cures ever performed and forged testimony of kind, in the great sea of oblivion. The tear of the weeping some for the searching sick, the eye of the lonely watching every gleam of hope that shines on the path. The Health Restorative has been imperfectly manifested as the production of a nostrum, but time has proven that it fails and loses its reputation in itself by her reputation with the sons of honor, the caskets of those who have experienced the effects in health. Its dominion power is shown in the complaints of the Liver and Lungs, Consumption, Coughs and Colds even in their greatest severity, Asthma, and Pain in the Breast and Side. All that is desirable in a remedy for these complaints, is to be found in a tonative reduced and concentrated to the ultimate power, and so placed in such perfect condition that their reserved and united force, in its experience, one and the same time. It is not offered as a panacea only for disease, but as a complete extermination, and as a remedy to attract and influencing health. As the testimony of unimpeachable witness is often insufficient to convince those who are determined to remain in ignorance and unbelief, no matter how powerful, we earnestly hope that the will make a trial of the Restorative, and be convinced by actual demonstration. The nicety of your life depends on the use of a remedy, without delay, and the sooner the better to prepare for a quick and fatal termination of your disease; but if you will yourself of means which cannot disappoint you.

The following certificate is from Dr. Cullen, a well known New York chemist

"I have analyzed a bottle of medicine called Brinckerhoff's Health Restorative, and find it does not contain Mercury, or any other mineral preparation, nor opium in any of its forms. It is composed of vegetable matter entirely."

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Principal Office, 189 Broome St. N. Y.

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Alum	Muriatic Acid
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Camwood	Press Plates
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Cochineal	Quercitron Bark
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Cream Tartar	Red Stones
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Hache Wood	Sumac
Hypernic do	Sugar Lead, white
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Isinglass	Teazles French
Lard Oil	Do. American
Linseed Oil	Tenter Hooks
Lac Dye	Tumeric
Lac Leather	Verdigris
Logwood	Wool
Madder	Yellow Soap
Machine Cards	

All of which will be sold at very low prices to manufacturers or dealers. 44

Notice.

BIBLES, TESTAMENTS and TRACTS may be had at the Bookstore, in Hallowell, kept by BOND—at the Society's prices—for gratuitous distribution among the destitute.

☞ An assortment constantly on hand.

January, 1845.

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